

The Baptist Record.

Integrity and Fidelity to the Cause of Christ.

VOL. 19 NO. 33.

MERIDIAN MISSISSIPPI, THURSDAY, AUGUST 29, 1895.

\$2.00 PER ANNUM

THE BAPTIST RECORD

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Published every Thursday by THE BAPTIST RECORD COMPANY.
Subscription Price, \$2.00 per annum.

Money should be sent by express, check or money order, to THE BAPTIST RECORD COMPANY, 100 Nassau Street, New York; Post Office to BAPTIST RECORD. No insertion charge, unless for length, one Obituaries containing one hundred (100) words or less, and over one hundred words, to be charged for at the rate of two dollars per word.

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EDITORIAL

NOTES AND COMMENTS

Happiness is a wayside flower growing on the highway of usefulness. And he only who travels that way sees or enjoys much of those moral beauties.

As a Christian, you had better be as small as a mustard seed, with its corresponding life, than as large as a boulder and as hard and dead as a rock. Small things that are alive, grow; dead ones, though largely rot.

If the Christian worker has a real mind for his work he will very soon find that he has a work for his mind. In other words, his work will stimulate his mind, and again, his mind will accelerate his work.

The conference on young people's work at Washington refused to recommend the organization of a Southern Young People's Union. So far as that conference was concerned, the question was left about where it was before it met.

The fool hath said in his heart, there is no God. And this accounts for the saying that "skepticism is the outgrowth of insanity." May we not, on this theory, find a plausible explanation of the wild and unfeeling theological theories of some recent and living divines?

We regret to learn of the death of Bro. J. E. Umberger, of Glouster, in this State. He died on July 17, after several years of ill-health, in the forty-third year of his age. With a firm trust in Christ for salvation, he was ready when the summons came. He leaves a wife and several children, who have our sincere sympathies and prayers.

The Teacher for September Kind Words and Children's Gem, by our Sunday School Board, have just put in their appearance. They are quite up to the best in the history of these papers, and seem to leave nothing undone to meet the highest demands of our Sunday Schools. Address the Sunday School Board, Nashville, Tenn., for samples.

The late Dr. William Dean, who died only about two weeks since in San Diego, Cal., had been a missionary of the Baptists of this country in India and China since 1835, until 1884, a matter of near 50 years. His labors had been abundant both in preaching the gospel and in translating the scripture and writing books for the people. His long life (87 years) was full of good works, and like a sheaf ready for the heavenly garner, he was quietly and happily gathered to his eternal rest.

One of the proofs that vacations for even Baptist people are unprofitable is the fact that so many of them who go to the sea-side resorts and other summer outing places where there are Baptist churches, do not go much about those places of worship on the Sabbath, or evenings of prayer meeting services. As a result, they go home after the vacation, all cold and stiff to begin a new campaign against satan and sin.

The Evangel, which good paper seems to feel itself far to the front in the way of modern progress, says: "Some day all these Recorders will wake up and find that the world moves and the blessed old gospel is moving with it and regenerating and saving it, and that our consecrated, godly young people will be the chief human factors towards this blessed consummation." We wonder if the Evangel people were asleep, until the "godly young people" came to wake it up? We also would like to know what "all of these Recorders" were doing while the near 4,000,000 people in this country were being made Baptists? Did the Evangel and the "godly young people" do it with their little hatchets? Ah there!

READ THIS.

There is but little notice taken in these days by the papers, of our country churches, or country pastors. We are receiving at the Baptist office as able papers, as the Baptist of the South, have, edited by able and good men; and yet, in reading those able edited papers, one would be led to think that nearly all the Baptists of the States were in the cities and towns. The plans set forth, and advice given in that direction, not do they seem concerned about a ministry suited to the conditions of country churches, but in that

the whirligig of time and circumstances sometimes make.

Moving preachers to seek the advantages of the schools for education? All of our preachers do not need to be educated alike as to degree, and our schools, both literary and theological, are so organized

as that a young man can get a course of instruction of a degree anywhere from one to four years in either or both sorts of schools. Such a plan has been adopted with the view of accommodating young men of limited means and also churches of like circumstances who wish their young preachers somewhat improved, and thus prepared for more efficient work amongst them.

We should like to draw the inference from our brother's position that his language seems to suggest and justify, that is, in order to retain the young preachers rising up in the country churches for pastors, they should not be encouraged to go to school or aided in obtaining a little more literary or theological training in the schools. We observe that there are one or two writers in the Mississippi Baptist who seem to favor that sort of an idea, but that the learned, able preacher and clear-headed writer who presides over its columns is in that category, we are not ready to admit. The truth is, dear brother, as we see it, the fault of which you complain does not lie in the "advice and suggestions" of the religious newspaper men whose papers come to your office so much as it does in the innate or awakened desire of the churches to have better pastors, and of the young men to be better preachers and pastors.

Let us see what there is in his allegations.

1. Our brother seems to think that all of our Baptist papers give all their "advice and make all their suggestions of plans," etc., only for the benefit of the people of the towns and cities, and not the country village. We must say that we had not observed the discrimination. We had not supposed that there was so much difference between the sentiments, facilities and methods of our country and village and town people as to make two kinds of "advice" and "sets of plans" necessary, except to vary them as need. Our church work, as now carried forward in all of our churches, is made up for the most part, if not entirely, of church conferences, public Sabbath services, prayer-meetings, Sunday Schools, women societies and money gatherings.

Sometimes we have committees to facilitate these, but we fail to see how the newspaper men could do more for them, one class or another, than to "advise" and "suggest" as to the duty, the object, the opportunity, the blessedness, etc., and leave the details as to method or time and the like to the good sense of the churches and pastors themselves.

The great multitude of pastors of country churches whose letters giving accounts of the good work and how they do it, going on in their churches are all witness to the fact that they are in full sympathy with the "advice" and "suggestion of plans" set forth in our religious papers so far as they venture anything of that kind.

Who has ever read more interesting letters from any pastors along that very line than those of Elders T. J. Miley, J. E. Brunson, W. B. Holcomb, J. M. Phillips, W. F. Caughman, J. P. Calpepper, W. S. Cuipper, T. H. Robinson, O. D. Bowe, J. H. Johnson, L. E. Hall and numbers of others we haven't room to mention, all of whom are among our best pastors, and whose churches are quite up to date, though all of them are either "country" or "village churches." Now if our brother of the M. B. has discovered the secret of doing the thing that he thinks is so much needed, we have failed to see it set forth in his paper any more than others, and we think all of our editors would unite in a vote of thanks to him if he would take the floor and show them just how to perform the act.

2. Our brother also insists that the newspapers are drawing the young preachers away from the country churches into the schools and thereby robbing the churches of their services.

We can scarcely think he means by this to reflect on the excellent brethren we have already mentioned, above, all or most of whom we believe have had more or less of the advantages of the literary schools, and some of them of the theological institutions. We believe he claims all the territory lying between Winston county and the

Gulf, and from the Alabama line to Pearl River as belonging to the General Association, of which body we suppose he will admit the Mississippi Baptist is the organ. Now if our knowledge of the facts is not sadly at fault, will agree to show him five preachers who have been induced by the newspaper men, or some one else,

to go to school in or from that

territory who have returned or gone into or remained in it for work amongst the churches, to one who has gone away to other fields. But even granting that it is nearer the facts, as he represents it, in that

case, the whirligig of time and circum-

stances sometimes make.

Let the beloved BAPTIST sheath his sword. Is Louisville's monitor has misled it. Let THE RECORD always retain the Standard before following the lead of the Recorder and its will be happy.—Texas Baptist Standard.

If the Standard man can't get out of a corner by the direct way he is not averse to those most devious. One of three things is just about certain, and neither is very creditable to a Christian man who talks as he does.

1. He was not at the Baltimore Young People's Convention at all and knows nothing about it.

Or, 2, he had so much wool over his eyes that he could not tell a white person from a black one.

Or, 3, he deliberately missates the facts in the case.

We confidently affirm that colored persons were there, whether many or few, and that they were seated and recognized as bona fide members, his implied denial to the contrary notwithstanding. It is also a fact that we did not get our information from the Western Recorder but rather from the Evangel, which we have come to regard as at the fountain head of B. Y. P. U. A. information, and not the Standard. Now if the Standard's unbrotherly and fulminating had even a scintilla of truth in it, as to where we get our information, this one incident would be quite sufficient to show our wisdom in discriminating in favor of the Recorder and against the Standard. When Aristotle was asked what a man was, he replied by telling a falsehood, he replied: "Never to be credited when he tells the truth."

When the Standard learns to reply to truthful though pungent criticisms other than by spiteful or purile or (?) methods, it will have purchased to itself, a much better degree of that virtue known as fairness than just now it has any sort of reputation for.

LIQUOR DESIGNS.

For sometime past there has been working among liquor lovers, a secret design to restore saloons, if possible, in cities of 5,000 population and over in our State. To this end there was concentration in many cases, at our primaries, to secure the nomination of men who would not oppose, if not advocate, amendments to the Dram shop law. As an entering wedge the clause requiring the publication of petitioners names is suggested.

Our next Legislature will have members who, though good, men, will contend that licensed saloons are preferable to what are called blind tigers. These may be overreached by some plausible politician and vote for destructive measures. It seems to be the design of license advocates to try and bring prohibitory laws into disrepute by practically encouraging violations and boasting the prevalence of blind tigers.

It is asserted that the liquor traffic cannot be stopped. Still it is a fact that the laws against it are better enforced than those against gambling and swindling and other evils; if not against the crimes of homicide and murder. Shall all these, therefore, be licensed; with lewdness, perjury and other great evils? Regulating evils by license is something strange for a Christian to advocate, to say the least. Talk to your expected representatives, brethren, and tell them to watch. We must not allow any reform to go backward.

NOTICE.

DEAR BRETHREN:—You who are coming to the Mississippi Association by rail and expect conveyance will please notify me at once. Conveyance will meet delegates and messengers who will, no doubt, be at McNair, Miss., on Thursday, Oct. 10, 1895. Those who fail to notify me need not expect conveyance. W. J. WEATHERBY.

Hamburg, Miss.

THE BAPTIST RECORD always comes out with it a week after the Western Recorder does. In its issue of the 8th, one week after the Western Recorder had called attention to the fact that the negro had been officially seated at the Baltimore convention, THE RECORD has the following:

It must have been a matter of no little interest to those who know the remnant of the old shotgun brigades from the South, to see at the meeting of the B. Y. P. U. at Baltimore "at their own" when the colored delegates were seated in that meeting.

It is a strong and powerful

argument to us that every interest

of every Baptist family in the State who is going off to school has his eyes turned toward and his desire on going there this year.

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THE BAPTIST RECORD

BON MOZ

"The Veiled Doctor," a book by Miss Winnie Davis, is on the market and is said to show the writer to be one of unusual ability.

"Germany of late years shows an increase of murder cases and assaults, born of socialistic tendencies" which is supposed to be the result of over education. Too much education has a tendency to produce a surplus of refined paupers and sharp witted devils.

The Indiana Baptist says: More than twenty women are in jail in Oklahoma, charged with being bandits.

Of course. Why should not the New Woman do that as well as so many other manish performances?

Decoux, an anarchist, went to church at Dus, France, to assassinate the manager of the Aniche colliery. A bomb beneath his coat exploded, throwing his body ten feet. A dozen persons were injured, but the would-be assassin was the only one killed.

It has been said: "The happiest people living in the world are those who keep out of debt, out of office, shun notability, make an honest living, and follow the golden rule." Which may all be true. But the happiest people living are those who have a good hope of heaven through faith in our Lord Jesus Christ.

"When pins were first invented they were considered so great a luxury as not to be fit for common use, and the merchant was not allowed to sell them in an open shop except on two days of the year at the beginning of January." Wonder what they would think about it now!

The Chinese army and navy is to be reorganized on the German plan, and German experts will be employed to drill the gun. Two large battle ships and four cruisers will be ordered from English and German navy yards, and one hundred and fifty units will be sent to England for scientific training.

A rawhide gun was recently tested at the government proving grounds at Sandy Hook, and stood unusual charges of powder. The gun is a steel tube wound with rawhide, on the principle of the wire gun. The inventor claims that it is much lighter than the ordinary cannon, and costs less.

The annual production of gold is now about the same in each of the three countries, Australia, South Africa and the United States, and for the year 1895 is expected to reach about \$50,000,000 in each of them. The most sanguine hope is that the world's production of gold for the current year may reach the sum of \$200,000,000.

As illustrating the way creditors suffer when an estate goes into bankruptcy: A drygoods house in Cincinnati failed, and three men were appointed to appraise the stock. They worked ten days and brought in a bill for \$30 each, for each day—\$150. The court allowed them \$25 each, a total of \$750. What the charges of others connected with this business were we have not learned; but a business failure is as a fallen carcass.

An official telegram has been received in London, stating that an imperial edict has been issued at Peking at the instance of Mr. O'Connor, the British minister, calling on the governors of all the provinces to take precautions that no persons are misled by the rumors inciting them against the missionaries. The dispatch adds that five men concerned in the warning have already been arrested and will be tried immediately.

What we need is a uniform divorce law, and one so strong that a divorce would be the exception and not the rule, as it now seems to be in some of our States. If men and women voluntarily go together, or else prohibited from marrying again unless they were divorced for the graves causes. Only thus can good homes and good citizenship be preserved in our good land.

Mexican justice deals summarily with the willful and merciless train wrecker. A boy living at Pachuca, Mexico, thought he would have some fun by putting stones on the railroad track. A train came along and was derailed and wrecked. Train wrecking is a capital crime in Mexico; so the boy was arrested, convicted and hung. A sad fate for the luckless boy, but a wholesome warning to others.

CHRISTIAN'S GIVING.

Read before the Union Meeting of the First District of the Talmudic Association, by Wm. M. Chapman, Aug. 3, 1895.

God's claim, being supreme, is prior to any claim we have to the things we call our own. If God relinquishes his claim to all we have and demands but a portion of it, it is not because of any rights we may have, but because of his grace toward us. The terms of this conveyance to us are in these words: " Occupy till I come." The more fully we realize his claims upon us, the less will we insist upon our claim to what he intrusts to us. Self-surrender to Christ includes what we have as well as what we are. Unconsecrated wealth is un-blessed wealth. Covetousness is covetousness. Selfishness is selfishness. The manna that Israel hoarded in their vessels became offensive; what they laid up in God's ark kept sweet. Keeping spoils, giving preserves; but "may not do as I please with my own?" Assuredly; but what is my own? We may not do as we please with what is our Lord's. Money has a two-fold value; a moral as well as a commercial worth, a saving as well as a purchasing power. We are responsible for its possible as well as for its actual use. "They pound hath gained ten pounds besides."

Christian discipleship relates to the making and the using of money as it does to the using of other gifts. It is a common thing to hear such broad statements as these: "All we have is God's;" "We should give till we feel it;" "We should give as God proscribes;" etc. This is all true; but how much should we give, and when and how should we give? Has God spoken to us concerning these things? If so, should we not accept his Word and have done with our poor human schemes?

THE SCRIPTURAL RULE OF GIVING.

1. Who should give? Every one should give. "Let every one of you lay by him in store." The rich and poor should give. "Many that were rich cast in much, and then came a certain poor widow and she threw in two mites, even all her living."

2. Why should we give? God commands it. "Honor the Lord with thy substance and with the first fruits of thine increase." It is pleasing to God. An odor of sweet smell, a sacrifice acceptable, well pleasing to God." Love and gratitude demand it. "Freely ye have received, freely give." It brings blessings to the giver. "It is more blessed to give than to receive."

3. How should we give? We should give willingly. "If there be any willing, let him do it according to that man's heart and not according to that he hath not." We should give cheerfully. "For God loveth a cheerful giver." We should give liberally. "The liberal soul shall be made fat." We should give regularly and systematically. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him."

4. Why is it wrong not to give? Because it is robbing God. "Will a man rob God? Yet ye have robbed me in tithes and offerings."

If we love, we should give. God has given us the example of love. He also has shown us in what way to manifest this love. He loved and gave; Christ loved and gave. If we love, ought we not likewise to give? The love of the Father and of the Son is measured by the gifts they made. My brother, are you willing to have your love measured by your gifts? What have you given to God? And does what you have given fully represent your love to him and to a perishing world? How thankful we should be that God has given us the opportunity of helping him in bringing men to know the way of salvation. God has made, in the gift of his Son, his contribution of missions; Christ has given his life, and now we are called upon to give our little mites, and thus share in the honors or offering salvation to the lost.

CHURCH UNION AGAIN.

At the present union of all the denominations of Christendom finds its greatest possibility of success among those who might construe the New Testament ecclesia. They assume that all the denominations are so many "branches" of the church, and that the church is the aggregate of all these Christian bodies. Is this theory true? If it is, such an union is possible; if it is not, union is impossible.

Let us look at this theory a little. Trees and their branches are the same in kind; consequently have no sort of conflict. The tree and its branches do not need uniting for the reason that they are not at variance. But it may be said there are many different kinds of trees, yet they are all trees. Very well; but the very fact that they are different in kind carries with it the idea of separation and the separation is continuous until there is a change in kind. Now, if the different denominations are different in kind—i.e., in doctrine and practice—they do not belong to the same tree, since no tree bears two branches different in kind. If such a thing exists as a tree having two branches

of a different kind, one branch is the work of nature, while the other is the work of art. So "If there is somewhere a great tree church, and all the denominations of Christendom are branches of this mother tree, how is the difference between the branches accounted for? Do big trees bear thistles? Who will say that the different churches—so-called—are not vastly different? If they were different, how can they be natural branches of the original tree, or the New Testament ecclesia? It is to be feared that the branch theory will not hold with reason nor scripture—and that it must be relinquished before union among all Christians is possible or plausible.

Taking now, the New Testament ecclesia for the tree—every natural branch is the same in kind with its tree—every denomination must be the same in kind as the New Testament church; otherwise they are branches of another tree. Moreover, if the many denominations were branches of the New Testament ecclesia, then there is no real discord among them. There may be a rustling of the leaves, but this is due to the winds and not to strife between the branches; but the uniqueness exists. There is not the same Lord, the same faith, the same baptism, nor the same Father. One is Calvinistic, another is Arminian, another a mixture of the two, and still another is neither one or the other. One is monarchical in government, another is a limited monarchy, and another is congregational. Do these different branches of doctrine and practice spring from the same tree? Is Christ divided? Away with the branch theory until a perfect correspondence between the tree and branches is found to exist!

This strife between denominations is not a strife about words merely; it is a war of principles—principles taught by Christ and recorded in the New Testament.

Now, what are the facts concerning His church, as taught in the New Testament? First, the word is applied to a particular company of disciples, as in Acts 11:22, 1 Cor. 1:2, etc. Second, it is applied to the whole body of disciples in a collective sense, as in Eph. 1:22, etc. In the New Testament the word "church" involves the idea of conscious, active, responsible agents, *sanctified* according to the rules of the gospel or the collective body of disciples. Now, if the New Testament gives rules for making disciples and for giving them organic union, how is it possible for the religious world to have any fixed and perfect union aside from these rules? When we are all governed by gospel rules, and according to them, then there will be no discord. The Roman supremacy was certainly a usurpation. Jehovah alone was the King. And this prophet of a new, divine Kingdom, surely, held his followers free from this to his heaven power.

But the forced tongue to

the organ of speech, and the tongue of the tongue, is not hidden from Jesus. They had come, fawning, "Master, thou art true and good and brave;" he flashes upon them the lightning of one scorching word, "Hypocrites!"

Show me the tribute money!

And before the breathless crowd they hand him a Roman denarius.

Holding it up on one side the haughty face of the Emperor, Tiberius, and on the other the hated title, "Pontifex Maximus," he gives, as he was wont to do, an object lesson. "Whose image and superscription is this?" They answered him, "Caesar's." "Rend unto Caesar the things that are Caesar's." You have accepted this coin and in so doing have answered your own question; for, as your Rabbis have taught, to accept the coinage of a king is to acknowledge his sway. But he will not leave the matter there,—he adds the weightier and more far-reaching words,—"And unto God the things that are God's."

Is it a wonder that they stood before him amazed and silenced?

—that the Evangelist simply adds,

"They marveled and left him, and went their way?"

A FAR-REACHING ANSWER.

The answer left nothing to be added. It met these treacherous questioners with a counter force of wisdom which cumbered their conspiracy to dust. It did more. The question which they asked that day was not simply a question the hour, but a question of the ages—a great question that they for the first time had struggled to the surface and begun to claim for solution. And more and more the world has come to see that the answer given so instantly and with such military brevity, affords the final and absolute solution of that question. It came not only to give relief to Jewish minds, then perplexed with the problem of the relation of their civil government to heathen rule; but it came, as students of history and government everywhere are coming more and more to acknowledge, to settle forever the great problem of the relation of church and state—the great generic question that lies back of so many of the grave, specific problems of our day—the question of the true relation of civil government to religion. To the consideration, or rather the reconsideration, of that question, according to the demands of our times, I venture to invite you today. If any apology be needed for doing so, I would have you recognize it in the fact that as Baptists we are committed by our principles and our history to be content with nothing less than a right solution of this great question; that we are

reminded by this semi-centennial session of our convention, of what our forefathers did and suffered for the principle involved, and that we hold this session in the nation's capital where so often the representatives of a free people have been called to face the problem in the halls of legislation.

(TO BE CONTINUED.)

CONVENTION SERMON.

CHURCH AND STATE—A QUESTION RE-OPENED.

BY GEO. S. FAGER, D.D.

"Render, therefore, unto Caesar the things that are Caesar's; and unto God the things that are God's."

Fathers and Brethren of the Southern Baptist Convention—

I need not dwell upon the unique circumstances that call'd forth these memorable words. Two possible camps had united their forces against the new Prophet who, whose claims so threatened the hegemony and were now conspiring to compass his ruin. Pharisees and Sadducees, zealots of Jewish orthodoxy and hated Jewish Liberalists, proud theocratic devotees and truly Jewish Royalists, had shrank their differences for the time in the ocean of a common hate. With dexterous cunning they will tempt Jesus to utterance on the burning question of the Roman poll-tax. But they do not enter upon their work openly. They use "smoke and dissimulation, taught to graze in softness with an 'Ifa face.' They taught the guilty spirits of iniquity to say in softest accents of dolor, 'We know that thou art true, and teachest the way of God in truth, and neither carest thou for man; for thou regardest not a person of men';—sublimest truths but uttered in subtest flattuity. 'Tell us, therefore, if it lawful to give tribute to Cesar or not?' We hope now to have them attend.

2. The mothers find it very hard to get to Sunday School in the morning, and we hope now to have them attend it regularly.

3. The present arrangement of services makes Sunday a hard day on the physical man.

We have almost lost its original purpose (rest) in making our services really burdensome to those who work hard during the week.

4. This gives a good opportunity for family gatherings at home on Sunday nights—something we believe is much needed.

There are several reasons for this that might be done away with, and it is here that we might make progress for Christ by making some changes. Some one is ready to say that this condition is right, and that it is the outcome of our progress; but many think that true progress in religious matters is progress for good in the cause of Christ, and any condition that drives people away from the church of Christ is progress against his cause. So your advancement is not all progress.

We should conduct our worship

in such a manner that men will

KNOW that it is true and from the

heart, and will long for the fountain of eternal life. When men fail to find what they need in our church, they will turn away to seek some gratification in the abominable mockery of the Romish church, and that means opposed to Christ's kingdom forever.

Oh, that our Christian lives and our worship were such as to make the church a true church, a more Christ-like church!

Look at the church now by the side of itself in early days. Would you know it?

Then the flock was led by a Paul,

who would have preached, had

not been a cent in it; and to day it is led by Paul, who, in many cases we are afraid, would not be in hearing of the flock, were it not for the cent. Such things need consideration, and it will be well for us all to consider them as pertaining to ourselves.

Let whatever change, temporal

or physical, that men may see fit

to make in the church be made,

but let the prime object of this

the greatest of all institutions never be

perverted in the least, so long as

the true Christian has a will to

serve and a voice to "cry aloud and

spare not."

But the forced tongue to

the organ of speech, and the

weightier and more far-reaching words—

"And unto God the things that are God's."

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WOMAN'S WORK

CENTRAL COMMITTEE.

President—Mrs. Mary B. Aven, Clinton, Secretary & Treasurer. Mrs. Rebecca P. Sprague, Jackson, Other Members.

Mrs. Sallie A. E. Baley, Jackson, Mrs. Minnie G. Cameron, Jackson, Miss., etc., Clinton, Miss.

VICE PRESIDENTS OF ASSOCIATIONS, Lebanon (new)—Mrs. E. V. Clark, Ellsworth, Miss.

Aberdeen—Mrs. Sallie J. Stewart, Red Land.

Bogue Chitto—Mrs. Emma A. Porter, Mt. Herman, La.

Calhoun—Mrs. Eliza F. Bruner, Banner.

Carry—Miss Louella D. Clough, Natchez.

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Chickasaw—Mrs. Sallie J. Leavell, Cherry Creek.

Madry, Senatobia.

Columbus—Mrs. Julia Toy Johnson, Columbus.

Deer Creek—Mrs. Georgie Gafforders, Indiana.

Fair River—Mrs. Mattie A. Green, Brookhaven.

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Mississippi River—Mrs. Bettie Powell, Gillsburg.

Oxford—Mrs. Lizzie Leavell, Oxford.

Peard Leaf—Mrs. Jennie Cowart Williams, Stix.

Pearl River—Mrs. M. M. Griffith Silver Creek.

Springfield—Mrs. C. J. Lowrey Forest.

Copiah—Miss Adelia Martin, Hazlehurst.

Strong River—Mrs. Maud Didlake, Steen's Creek.

Sunflower—Mrs. Lou E. Bobo, Lyon.

Tippah—Mrs. Angie Stack McMillen, Blue Mountain.

Tishomingo—Mrs. Annie L. Swain, Rienzi.

Tombigbee—Mrs. Susan Chastain, Kara Aris.

Union—Mrs. Neppie O. Thompson, Rodney.

West Judson—Mrs. Mary Reed Pogue, Tupelo.

Yalobusha—Mrs. Leone Wood Clark, Jefferson.

Yazoo—Mrs. Alice Booth Drane, Winona.

Zion—Mrs. Anna Arnold, Walthall.

Rankin County Association—Mrs. J. M. Palmer.

OBJECTS OF BENEVOLENCE.

Foreign Missions, Home Missions, State Missions, Ministerial Education, Mississippi College, Sustentation of Aged Ministers.

Home Uses.

AUGUST.

HOME BOARD.—"The Lord have called them in righteousness," Missionaries, 125; churches and stations, 3,481; baptisms, 5,221; Sunday schools, 2,110; teachers and pupils, 23,702; churches constituted, 178; houses of worship built, 52; Bibles and Testaments distributed, 7,322. Receipts of Home Board, \$88,464.20.

STUDY TOPICS.—Growth of Southern cities; Future of the South in manufacturing interests; Great increase of emigration to the South; Pressing need of new church edifices; Best methods of reaching the colored population.

AN OPEN HEART.

BY C. E. FITZGERALD.

An open heart and a joyous mind bespeak the existence of a nature kind; a gentle voice and a pleasant grace would drive the cares from many a face.

And in the nice that's ever glowing We like to read—it keeps us knowing That the stream of love is still a-flow-ing.

How many scars would leave the home of those forsaken and left alone. Where the left in place of a cause a tear'd shed,

A hearty good-bye and a kiss instead! Then the pleasure of our being would be in the giving.

Of life to those for whom we're living. Set the days come on and the years for the eye;

With their joys for the heart and tears

For them, to us, there much may be.

God's all things some purpose hath intent.

And thus the world's going,

Still reaping and sowing.

With all things nearer to eternity growing.

Little Mary, one evening, when all were silent, looked anxiously in the face of her backsiding father, who had ceased to pray in his family, and said to him with quivering lips, "Pa, is God dead?"

"No, my child—why do you ask that question?"

"Why, pa, you never talk to him now as you used to do," she replied.

These words haunted the father until he was mercifully reclaimed.

Ex.

MY BIBLE.

CLARA WESTON'S CONVERSATION.
BY BIRDIE L. FITZGERALD.

The late Dr. Tyng, of Philadelphia, says: "I once called to visit a dying lady in this city; I had knelt often in prayer with her. Her husband was an atheist, an English atheist, a cold-hearted English atheist. There is no such being beside him on the face of the globe. That was her husband. On the day on which that sweet Christian woman died she put her hand under her pillow and took out a beautiful little willow, tear-moistened Bible. She called her husband, and he came, and she said: 'Do you know this little book?' And he answered: 'It is your Bible.' And she replied: 'It is my Bible; it has been everything to me; it has converted, strengthened, cheered, and saved me; now I am going to Him who gave it to me and I shall want it no more; open your hands.' And she put it between his two hands, and pressed them together about it. 'My dear husband, do you know what I am doing?' 'Yes, dear, you are giving me your Bible.' 'No, darling, I am giving you your Bible, and God has sent me to give you this sweet book to be'

Miss Field's health had continued to decline till she concluded to try a warm climate through the winter; so Clara's adviser and helper was gone and she was in the midst of school duties. She

charge of a class in the Sabbath School, and for a while all went well; but other members of the church became indifferent in Miss Field's absence and the interest waned. But Clara toiled on faithfully and even kept her class when it was the only one which attended. The pastor could give only one sermon a month to his people there, and so could not be present encouraging and aiding in the school.

But this was not all. The unkind words which the young people had at first, only said among themselves, became directed to Clara herself, and she being daily associated with them in the school-room, and hearing so often something said to the detriment of her faith, felt that she would sink under the weight of her mortification and grief. Then, as the winter pleasure began, the old desires to participate in them returned in all their power. Without it was a dreary winter for the poor tempest-tossed young Christian.

Many were the persuasions that she would join once more in the dance she had loved so well. "Just go with us to-night, Clara. I do not ask you to dance, but only go to be with us—we can't endure going without you," said Janie Leslie one day at noon; but being addressed by another, turned away before Clara could reply. Ah! the temptation had been too great, for she almost said, "Yes, I'll go again."

She turned and walked to a different part of the school-room and stood near a window, where she accidentally heard her name mentioned, then the remark by a young man, "Just wait, we'll find out to-night if her conversion is genuine; for if she goes, she'll be all our own again, and her saintliness will be over and done for."

Ah, what had she been about to do? Go, only go to the entertainment at Mrs. Ashton's, where she knew there would be dancing, card playing and other unchristian amusements; yes, but the young man was right Clara knew. For once in the throng she would have been persuaded to join in with the rest, and then O! when would her profession have been lost? What would Miss Lilly think? What would her heavenly Father think?

Though her heart was bursting under its weight of temptation and its feeling of isolation from those she loved, she answered when again invited to go, "No, I cannot; I cannot afford it as a Christian." Then when she reached home her mother asked, "Clara, are you not going to Mrs. Ashton's?" adding, "it will be a grand entertainment?" "Oh, no, mother, I cannot," she answered with unshed tears. When once in her room she knelt before God and sobbed and prayed.

But soon a letter was handed her written by Lillian Fields' father, a widow man—she had died of consumption. He spoke of the existence of a nature kind; a gentle voice and a pleasant grace would drive the cares from many a face.

And in the nice that's ever glowing We like to read—it keeps us knowing That the stream of love is still a-flow-ing.

How many scars would leave the home of those forsaken and left alone. Where the left in place of a cause a tear'd shed,

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Ex.

WALTER BAKER & CO. LIMITED,

JUDSON INSTITUTE, AT ARKY'S

The Largest Manufacturers of
PURE, HIGH GRADE
COCOA & CHOCOLATES
On the Continent, have received
the HIGHEST AWARDS
from the great
INDUSTRIAL AND FOOD
EXPOSITIONS
IN EUROPE AND AMERICA.

Caution: In view of many instances of
counterfeiting, we advise that all
goods, consumers should make sure
they are genuine. DORCHESTER, MASS.

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. LTD., DORCHESTER, MASS.

ACCIDENTALLY FOUND A FOR
TUNE, AND WAS SMART
ENOUGH TO KEEP IT.

There lives a man of Fort Payne,
DeKalb county, Alabama, by the
name of Dr. Jno. B. Harris, who, it
reports to be true, deserves to have
his name go down to history as the
bom factor of the living and those
who come after him. This man is
well educated and deeply read,
spends all his time in his library
and laboratory, as he is a chemist.
Some years ago, he made a cancer
of the face, and visited many special
ists, trying every remedy, but none
of them could do him any good.
During the summer of 1891, he
began to walk about the country, and
plucked some green
leaves from the roadside, and applied
them to the cancer; and, in
thirty days he was well and is
still well, and from this, he
evolved a remedy, which, he
claims, will cure any cancer to
which it is applied, and he cites to
reliable citizens all over the United
States, who certify to being cured
by him and his remedies. We ad-
vise our readers to cut this out
and notify any one who is suffering
from cancer to bring it to him.
I read it over and over day by
day, I read it over night by
night; I bless God it is my Bible.
Will you take me into your church
where she was?" "With all my
heart!" And that once proud,
worldly, hostile man, hating this
blessed Bible, came with no argu-
ments, with no objections, with no
difficulties suggested, with no
questions to unravel, but binding
this word on his heart of memory
and love. It was God's message of
direct salvation to his soul, as direct
as if there was not another
Bible in Philadelphia, and an
angel from heaven had brought
him this.

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themselves, became directed to
Clara herself, and she being daily
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God's all things some purpose hath intent.

And thus the world's going,
Still reaping and sowing.

With all things nearer to eternity
growing.

Ex.

MARION, ALA.

BARGAINS.

Children's Shirtwaists—all wool—

—35 to 50c-

Boys suits

AT COST

Children's fancy caps, all styles

25c. Everything reduced at

L. H. ARKY'S,

221-13 FIFTH STREET.

W. W. AVERETT,

MISSISSIPPI COLLEGE ON-WARD.

BRO. HACKETT: — About six weeks ago plans were formulated to raise \$1,000 with which to do the necessary repairs on the Mississippi College buildings. Notwithstanding the great fear of some that the college would be bankrupt and the solemn protests of others that we should not go before the convention and ask for money, I had perfect confidence in the denomination giving us what money we needed so soon as they were brought to see the necessity. When I asked the Board of Trustees, assembled at Hazlehurst, who have always sustained every effort to better our college, this question, "Shall we attempt it?" a chorus of voices replied "yes." It will doubtless be a surprise to many brethren that we have received considerably more in cash and subscription than we asked for. I returned to Clinton inspired and full of hope for the coming session. It was inspiration to me to meet and speak with brethren from all parts of our State, and other States, and to see with what affection and anxiety each brother bore for the Mississippi College. Wherever I turned I found men and women ready to take my hand and bid me god-speed in the great work as one in some degree to help shape the destiny of the college and the still greater work of shaping the life and character of the young Baptist manhood of our country. There can be no greater inspiration to a man than to know his efforts are appreciated. That is the secret of the tenacity with which our faculty hold to this institution.

BRO. HACKETT: I have never written you with any more genuine pleasure than I write this letter. I left the convention within one hour after the collection was taken and before the adjournment on Monday orders for the material for repairs were being placed. During the past two weeks 20 to 30 men have been at work on the campus. The buildings look as if almost destroyed: plastering torn off, windows and doors torn out, walls being removed and old fences cut away. Truly, it looks as if a cyclone had done its work completely. But the reconstruction is being pushed with the greatest rapidity and hope to have it complete within two weeks. The so-called middle building will be chained together, repainted and, pencilled. Within, the rooms will be ceiled and walls plastered. The rooms in the lower part of the chapel building will be ceiled, plastered and put in elegant condition. The lower chapel itself will be enlarged and made much more handsome and comfortable. Every cottage on the campus is being freshly papered and put in splendid repair. There will be accommodations there for 50 students at a lower rate than any place in town and certainly just as comfortable. The hall is being repaired also and another building added. This is in short what we are doing.

Admirable arrangements have been made by which students can have the best and cheapest board possible at the hall. Mr. and Mrs. Low, in conjunction with Mr. R. W. Hall, have consented to take charge. The student will get his meals at actual cost; in other words the expenses for the month will be prorated among the boarders. In addition 50c extra will be paid to Mr. Low as steward. The assessments will be made in advance. This is the club plan with tone and dignity added. No one who ever knew Mr. and Mrs. Low and Mr. Hall will predict anything but the greatest success.

The time is here when we must furnish more and better accommodations to our students or let them go elsewhere. Had you ever thought how seldom a boy's aspirations rise much higher than his environments? A college boy generally catches step with the faculty and the general appearance of the college. A ragged appearance to our college means that the life of many of the students will be like it. The true sphere of a college and a professor is not to make men out of the material sent them by rigid laws, etc., but to inspire, beautify, and awaken in them that is best and noble in them by their lofty tone and own personal ty and to lead, not drive, out into the beautiful pastures and fields of investigation.

We are full of hope for the coming session. From all parts of the field come good reports. Prof. Eager in Louisiana, Prof. Aven in North Mississippi and Agent Lewis in the South.

Brother, we need and must have your support. I believe we will get it. We get letters of encouragement from all sections. The friendly, brotherly, genuine ring to them assures me that you are our well-wishers in all good work. They encourage and nerve us up, but prove your faith by some good works. Send us boys enough to fill our halls, and pay your subscription as early as possible.

Yours very truly,

J. W. PROVINE.

COLUMBUS ASSOCIATION

Meets with Mount Zion church Sept. 5, 1895. Delegates on M. A. D. will meet transportation at depot September 4. Delegates from along the G. P. will be met at depot by committee from Columbus church. W. L. JOSE, Church Clerk.

PROOF NOT NECESSARY.

There has undoubtedly been a great deal of time and effort worse than wasted in attempts to prove certain truths and of acts concerning divine things. It would be far better for all concerned if preachers, instead of devoting their time and strength so largely as they do to proving Bible statements, would simply declare them vital positive power. This was the method of Christ and his apostles. The Sunday School Times well says: "The things which we know the best are the things which we cannot prove. And is a blessing that we cannot, or we might be paralyzed by stopping to prove whether we love our mothers or our children before we show that love in deeds. The showing of it, in fact, is the proof of it, if proof were needed. Let us rejoice that we can go on in a loving service to the Christ without stopping to prove that God exists, that he loves us and that we love him." It is worthy of observation that the devil is very busy in trying to get people to prove many things in the Bible and Christian experience. It avails objections to certain divine statements and then asks Christians to prove the truth of those statements. In this way the Devil gets Christians confused and tangled. It is a favorite trick of skeptics to demand proof of this and that assertion of the Bible; but the best way to meet such ones is to declare that God says thus and so, whether we can prove it or not. We know that God's Word is truth.

REVIVAL NEWS.

We have just closed our meeting of days. Bro. Jeff A. Rogers did the preaching, and it was preaching indeed, as several brethren said it was as if one of the apostles was preaching to them in person. He gave us three sermons daily; but while he did so much work, it did not seem to tire him in the least, and held the attention of the audience to a finish, and the congregation increased to the end. We were sorry to give him up, for many of us believed the meeting had just really commenced when he was compelled to leave us. May the Lord put it in his heart to come this way again, for all the good he did, eternally, alone will reward.

May the God of all grace give comfort to the bereaved family and friends, and guide them by His word and spirit to take refuge in Christ, to have an inheritance with the saints in light.

NENA McCLENDON,
BETTIE DAVIS,
W. C. SESSUM,
S. A. MOORE,
Committee.

—

Mrs. Nancy Wadsworth Hudson (nee Stokes) died June 20, 1895. She was born in Kentucky Feb. 16, 1829. In her youth she professed faith in Christ and connected herself with the Baptist church. April 15, 1847, she was married to John Wesley Hudson, who soon afterward brought her to Meridian, Miss. She was the mother of ten children, four of whom are in heaven. Nov. 15, 1881, she was bereft of her husband. She was a woman of sorrows and acquainted with grief. She died in peace and triumph. Her remains were laid to rest in the cemetery at Union Grove, Tombigbee Association, where she had been a faithful member quite a number of years.

May those left to mourn her loss look out through the shadows that gather over us here, to the bright ness of that coming day, and meet her in heaven.

A. J. MEADOR,
—
IN MEMORIAM.

June 11, 1895, Ella Knot Wiggins, daughter of C. Henry and Elmera Wiggins, near Rosser, Ala. in the "full bloom of womanhood" she has passed away like the rich perfume of a crushed wreath, but the memory of her beautiful life is enshrined in our hearts. She loved the Savior from her childhood. As she grew in years she gave her heart to God, and was baptized into the fellowship of Salem Baptist church by Bro. L. E. Hall. She was scrupulously conscientious in the discharge of every duty to the church, her family, and friends.

"To live is Christ, but to die is gain." This text, so appropriately used in the funeral services of our sister by Bro. W. S. Culpepper, will be remembered.

Every one interested in the subject of malaria, chills and fever, fever and ague, and ague fever, should send at once to The P. W. S. Drug Manufacturing Company for a free copy of a little book entitled "Chronic Malaria." This book is beautifully illustrated,

germs exactly as they appear under the best microscope. It also gives numerous cures and valuable information about malarial diseases.

People subject to malaria should remember that the malarial season is now upon us. Persons at all predisposed to this disease may, by taking a bottle of Pe-ru-na now according to the directions, ward off many weeks' sickness. Pe-ru-na will prevent, as well as cure, chronic malaria, and no one subject to this most miserable of all diseases should neglect to take a course of Pe-ru-na in time to prevent an attack.

REVIVAL NEWS.

DEAR RECORD: — We have just closed a protracted meeting at Good Hope church, Oxford Association, in which we had nine professed conversions and eight received by baptism. The church was greatly edified and revived by the faithful and earnest presentation of the truth. The old-time gospel is yet efficacious for the salvation of sinners and the old-time methods still reach the people, and the old-time religion still makes happy the hearts of believers.

ers. Bro. E. L. Wesson, the beloved bishop of the Water Valley Baptist church, did the preaching and greatly endeared himself to our people. We thank God and take courage.

The brethren are endeavoring to build, and we sincerely hope they may succeed. We are out of doors and greatly need a house of worship. Yours,

ALEX. A. LOMAX,
Batesville, Miss., Aug. 20, 1895.

DIED

ASLEEP IN JESUS.

Sister T. W. Sims, wife of Bro. R. M. Sims and a member of the Centerville Missionary Baptist church in Carroll county, Miss., fell asleep in Jesus July 27, 1895. Sister Sims was born in the State of Alabama in 1846, and was received into the Macedonia Baptist church, in that State, in 1865. She lived a consistent Christian life, and at the time of her departure was perfectly resigned to the will of Him who worketh all things after the counsel of his own will. She leaves a kind husband, one son and one daughter, as well as many friends, to mourn her departure; to whom we say, "sorrow not, dear friends, as those who have no hope."

J. H. S.
Alabama papers please copy.

—

Sister Caroline Lyle was born June 15, 1831; died July 31, 1895. She was the daughter of W. H. Pearson; was married to Matthew Lyle Feb. 15, 1848; united with the Friendship Baptist church several years ago and lived a consistent member of same until her death. Her life was marked with the character of noble womanhood—kind and helpful to all, and manifested a noble Christian character until taken from the walks of men.

As a church and neighborhood we have sustained a loss. She, as a child of God, has gone to her reward.

May the God of all grace give

comfort to the bereaved family

and friends, and guide them by

His word and spirit to take refuge

in Christ, to have an inheritance

with the saints in light.

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"To live is Christ, but to die is gain."

This text, so appropriately

used in the funeral services of our

sister by Bro. W. S. Culpepper,

will be remembered.

Resolved, That a copy of this

memorial be spread upon our

ministers, a copy sent to the bereaved

family as a token of our heart-felt

sympathy; and a copy sent to the

Bro. R. B. Riddick, Coffeeville, Miss., who is well known and highly

esteemed in that part of Mississippi, says: "I had been afflicted for a

long time with a severe inflammation of the kidneys and bladder.

The pains I suffered were intense, and my urine was very bloody. My

general health had given way, and my nervous system was so shat-

tered I could hardly sleep at all, and never had a good night's rest.

I had tried so many things without benefit; that I had about

lost hope, when Dr. King's Royal Germetuer was recommended to me.

I tried it, and less than half a dozen bottles cured me completely. I am

50 years old, and for more than a year—ever since I took Germetuer,

I have enjoyed as good health as ever in my life."

DEAR BROTHER: — We have just closed a meeting at Dover church, Ky., in which Bro. Luther Little did most of the preaching, which was clear and forcible. There were ten additions to the church. We are very much encouraged for the Lord has been very gracious to us this year.

CHARLES L. A. BODDIE,
Ballardville, Ky., Aug. 19, 1895.

THIS TO YOU, YOUNG MAN OR YOUNG LADY.

Do you really wish to enter the high school that never fails to make its students pass the best examination or best to help you get into college? I will know in a few days now you are interested in this subject, for you will find out more about me and my term. I do the best work for the least money that is to be had in the State. One hundred dollars during the past three years from Mississippi and Alabama (20 counties) will be put out plus statement. I give you my personal direction in your work at night, man. By my intensive system I do you vastly more good than you can receive elsewhere. Do you want your money to count largely for you? Write me at once, Booneville, Miss., as where the school is located. Address me and receive further information.

W. T. EDGREN,
Booneville, Miss.

DIED

ASLEEP IN JESUS.

Sister T. W. Sims, wife of Bro. R. M. Sims and a member of the Centerville Missionary Baptist church in Carroll county, Miss., fell asleep in Jesus July 27, 1895. Sister Sims was born in the State of Alabama in 1846, and was received into the Macedonia Baptist church, in that State, in 1865. She lived a consistent Christian life, and at the time of her departure was perfectly resigned to the will of Him who worketh all things after the counsel of his own will.

CHARLES L. A. BODDIE,
Ballardville, Ky., Aug. 19, 1895.

Lexington Normal College,

HILLMAN

COLLEGE

CLINTON, MISSISSIPPI.

Established and in Continuous Operation Since 18